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Much clearer insight into the composition and functions of the band comes from Viedma. Each cacique or headman had "a determined territory under his jurisdiction, no Indian of his group can enter the territory of another headman without seeking the permission of the latter." Trespass without such permission was one of the chief causes of war. An Indian of one band wishing to pass through or tarry in the territory of another band, had to make three smoke signals and await the answering signals before entering such territory. If consent was not given by the cacique, he was commanded to depart forthwith. Trespass without such formality was interpreted as evidence of bad faith, and resort was had to arms (Viedma, 1837 b, p. 73).

Some idea of the size of band territories is given by Viedma. On the Atlantic coast between Puerto de Santa Elena in 40° S. latitude and Cabo Virgenes at the eastern end of the Strait of Magellan near 52° S. latitude, in all a distance as the crow flies of about 850 miles, there were in 1780–83, according to Viedma (1837 b, pp. 65–68), six bands with their respective headmen. The territory of the northernmost of these extended from Puerto de Santa Elena to Puerto de San Gregorio in 45°4′ S. latitude, about 350 miles north to south; the other five averaged about 100 miles of coast each. How far these territories extended inland Viedma does not explicitly state, but presumably well back toward, or perhaps even to, the foothills of the Andes.

The following passage, highly significant for the unique insight it gives into band composition and family land tenure, needs to be quoted in its entirety.

> The cacique is under obligation to protect and aid the Indians of his jurisdiction and territory in their necessities. In this respect he is the more esteemed, has a greater following among them, and is preferred as a cacique, who is more ready to aid them, more liberal, and more intelligent in the chase. For if he lacks these qualifications, they go off and seek another cacique who does possess them, leaving him [their previous headman] alone with his relatives, and exposed to continual invasions from neighbors: although that family does not thereby lose its right to the [its] territory [italics ours], and in the course of time there will ordinarily be some other person who will reestablish the toldería which his father, grandfather, or brother has lost through misfortune or misconduct. When the cacique grows old and for lack of vigor cannot fulfill the obligations of his office, he relinquishes the command to his successor. [Viedma, 1837 b, p. 74.]

A toldería may be composed of four, five, or more families, each family consisting of a man, his wife and children, and his relatives; this man, who is head or chief of the family, is a sort of subaltern-cacique, a subaltern of the cacique who has general charge of everyone and who has right of ownership of the territory (Viedma, 1837 b, p. 76).

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of sickness, the evil spirit was driven away by firing off guns and revolvers, by throwing lighted brands into the air, and by beating the backs of toldos with lance shafts or bolas (Musters, 1872, p. 203; Lista, 1879 b, p. 76).

SHAMANISM

There were both male and female shamans. Transvestite shamans were reported absent in the middle 18th century (Sañchez Labrador, 1936, p. 52), but appear later, in the early 19th (Coan, 1880, p. 158; D'Orbigny, 1835–47, 4: 220). The ordinary curing procedure included sounding of drum and calabash (Sánchez Labrador, 1936, p. 127) or hide rattle (Coan, 1880, p. 153), and sucking out some small material object as the cause of the disease. The modern shamaness described by Borgatello (1924, p. 128) used a hand-drum in her curing rites. If the patient died, the shaman was very apt to be killed by the bereaved relatives.

The arrow-swallowing trick, observed by the Magellan expedition in 1520 at Port San Julian (Pigafetta, 1906, 1: 58; Oviedo, 1851–55, 2: 10) and by the Sarmiento expedition in 1584 near Cape San Gregorio in the Strait of Magellan (Sarmiento, [1579], 1895 b, p. 320; cf. Hernandez, [1620], 1895, p. 338), but not reported by any later observers, may have been from a shamanistic repertoire, although Pigafetta considered it a remedy for pain in the stomach. The performer, after removing the arrowhead, stuck the shaft down his throat to his stomach, and then withdrew it.

MYTHOLOGY

Our data on *Tehuelche* mythology and folklore are extremely meager. In the very brief cosmogonic note given us by Musters (1871, p. 179), the good spirit created the Indians and animals, and dispersed them from a place called "God's-hill." In Borgatello's account (1924, pp. 129–130), Heller, son of the sun, who also was called by this name, was the one who created the *Tehuelche* and gave them their land of Patagonia, and it is to Heller that the *Tehuelche* go after death. In the short Heller cycle, as reported by Borgatello, occur the Achilles and the magic flight motifs. Lista (1879 b, pp. 75–76) reported a *Tehuelche* flood story.

LORE AND LEARNING

No weights or measures are reported. Smoke signaling was much used; Borgatello (1924, p. 19) lists four distinct conventional signals. According to Sánchez Labrador (1936, p. 56), it seems that the *Tehuelche* and *Puelche*, in contrast to the *Araucanians*, did not use herbal curatives, but in the 19th century the *Tehuelche* made some use of them. (Fitz-Roy, 1839, 2: 155; Musters, 1871, pp. 181, 183;

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an English saddle. After crossing the ford, a halt took place to smoke a pipe, whilst doing which we watched the gyrations of a huge vulture of the condor species; he hovered for some time, and at length boldly settled on a point of rock about a hundred yards distant; so the soldier, whose carbine was always ready, took a shot, but missed, much to the grief of Gallegos, who asserts that the heart of the vulture is a good remedy for certain diseases. We then mounted, and riding about a mile halted for the night by a spring, gushing out of a ravine in the slope between the upper and lower benches, where the pasture was good, as J'aria declared that water was scarce for some leagues farther on. The bivouac arranged, José and myself proceeded to try and shoot a guanaco, but the plain was too open, so, after lighting up a bit of dry grass to attract any neighbouring Indians, we very foolishly indulged in a bathe in the river. The water was intensely cold, and the ill effects of this ill-timed indulgence were felt for a long time after. The soldier meanwhile was away on horseback, chasing a large herd, but he returned about dusk empty-handed. Next morning we started about nine o'clock, having been, as usual, delayed by the horses having strayed some distance. Ascending the slope, we crossed the higher bench, a barren, dreary waste, for about a league, until we came to a lagoon covered with upland geese, and lying just below what may be termed the barranca of the Upper Pampa. Halting here for a smoke and warm to dispel the effects of the intensely cold wind, we were about resuming our route to ascend the steep slope of the upper plains, when large columns of smoke, in answer to the signal fire we had left behind us, rose up to the sky in a N.E. direction. We moved on, and arriving at the summit of the ascent, looked eagerly round for signs of the fire, but nothing was visible. The plains lay before us apparently destitute of life, excepting a stray guanaco here and there. J'aria then set light to a neighbouring bush, which gave out dense clouds of black smoke, and in a few minutes this was

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dark peaty earth was generally to be found, and the surface of the Pampas had assumed a more desolate appearance, being strewn with small pebbles, and studded with bushes—generally of a thorny species. Round clumps of prickly thistles—which burn like tinder on applying a lighted match—and a few stray tufts of withered grass, only made more desolate the hungry barrenness of the deserts, over which the wind blew with cutting violence, yet they are the home of large herds of guanaco, ostriches, puma, and armadillo, though the latter were at this period comfortably hybernating.

Next morning no horses were visible, and as time went on till ten o'clock without any appearance we all began to suspect Indian treachery. Sam volunteered the remark that if they (the Indians) had played us such a trick, he would go and clear all their animals out the following evening. This threat there was fortunately no occasion for him to put into execution, as the troop proved only to have strayed into another valley. As we were now nearing Santa Cruz, which the last of the Indians were just leaving, having completed their trade and finished all the grog, we saw numerous columns of smoke, caused by their hunting parties. After passing the broken ground and reaching the high Pampa, Sam and myself rode on ahead, amusing ourselves by fruitlessly chasing guanaco or ostrich, but Sam's dexterity with the bolas was frustrated by his being mounted on a horse belonging to the expedition and unused to this work. Towards evening, after again passing numerous salt lagoons, we came to a descent of 300 or 400 feet leading to a valley containing a large salina, and halting, made our fire by the side of a spring, near which, Sam informed me, were the graves of two Indians, which he mentioned with the deepest respect and in an awe-stricken undertone.

Our signal smoke, which was as much to attract Indians as to give the direction of our route to Gallegos and J'aria, was soon responded to from the opposite hills on the northern

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routine of hunting, as we made our way slowly up the valley of the Rio Chico, which was still frozen over. The weather was cold, and occasional showers of snow accompanied the strong piercing westerly winds which blew every day. The valley sometimes opened out into wide grass-covered plains, dotted with incense-bushes, then rose again in huge bare ridge and furrow-like undulations. Occasionally there occurred patches of swampy ground with frozen lagoons, and here and there open springs, the resort of numerous waterfowl. The hills on the northern side appeared bare and rugged, rising abruptly out of irregular forms, while the southern heights were lower, and presented more of the steep declivities known as barrancas, interrupted at intervals by high rugged hills of basalt, often assuming the appearance of ruined castles, closing in at the bends of the winding river. To one of these—a remarkable hill under which we were encamped on August 23, about 120 miles from Santa Cruz—I gave the name of Sierra Ventana, from a window-like opening through its peak; the Indians called it Môwaish. (See Illustration.) In many places the bases of these hills were formed entirely of a description of lava, and one of the Chilians informed me that whilst passing over a ridge, he had observed several large masses of pure iron: this, however, I was inclined to disbelieve, as although farther up the country iron ore exists in large quantities, I only observed in this part a species of ore similar to that common at Drobak, in Norway.

On one occasion, while marching, we observed smoke in our rear, which was thought to be caused either by a messenger in search of us announcing the arrival of the schooner, or else by a party of the Southern Indians who had some idea of marching north. However, no scout was sent back to discover the truth, so we remained in ignorance. On the 26th we halted, and encamped by the side of the river in a broad opening of the valley; here there was a lagoon, not completely frozen, in which grew a description of flag, of

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heavily up; and shortly about twenty or thirty more spread 224
their huge wings, sailed away, and perched on a neighbouring rock. As for the guanaco, in the short half hour of my absence it had been literally torn to pieces; so, after extracting and eating the marrow-bones, we returned to camp, on our way capturing two armadillos. During the past day or 132
two the temperature had considerably risen; the wind, though westerly, was mild and genial, and the Indians affirmed that farther north it would be so warm that I should require some covering for the head. We found on our return that 000
Arica during our absence had gone off somewhere on foot. As he had that morning asked and obtained some tobacco from me, it seemed probable that he had determined to attempt to make his way alone to reach civilisation at some point or other. During our stay in this valley Casimiro 202
requested me to write a letter for him to the commandante at the Rio Negro, inquiring whether the Argentine Government still allowed him his ration and pay as a lieut.-colonel in their service. I also wrote some letters to my friends, but without much hope of their being 'mailed;' though Casimiro assured me that when we joined the Northern Indians they would forward them to the Araucanos, whence they *might* go on by the people who went to Rio Negro to fetch the chief's allowance of cattle; remote, however, as were all these contingencies, still it was a pleasure to write. We 133
quitted the valley after three days' rest, during which Arica had not appeared, and he was concluded either to have fallen a prey to a puma, or to have gone off on his own account. We journeyed all day over a rough hilly country, encumbered with large stones and occasional patches of scrub of considerable height; ostriches abounded, and large quantities of eggs were found. During a long march of about thirty miles no water was seen until we reached the camp at sunset, situated in a cañon; but along the route an occasional patch of snow sufficed to quench our thirst. As I rode along in company 521
with an Indian named 'Tchang,' he began asking me ques-

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tions: first, 'Who is cacique of the English?' I explained to him that it was Her Gracious Majesty. 'Is she married?' 'She is a widow.' 'Has she any children, and how many? Has she lots of horses and mares and silver ornaments?' And so on until I had satisfied him; after which he rode along, repeating, 'A woman cacique! A woman cacique! Four sons and five daughters! Lots of horses, mares, sheep, and cattle!' On the 22nd of September we left the encampment in the cañon about sunrise, and, mounting the ridge on the north side, halted close to the grave of an Indian; the broad and high cairn of stones erected over it denoting him to have been a cacique of importance, which fact was communicated to me in a low whisper by Wáki. Here a fire was made, and a few stones added to the pile. Whilst the Indians were warming themselves the sun rose, and the view of the Cordillera, seen through the clear atmosphere, with the sun's first rays illuminating the snowy mountain summits with a roseate flush was magnificent. We pursued our route over sandy plains, crossed at intervals by shallow streams of water, and halted near some lagoons in a place called by the Indians 'Kinck.'

The following day we marched again, hunting as usual on the way. A fat ostrich at this time of the year was a rarity, but eggs abounded, and formed the main staple of food; and the armadillos were also getting into condition, and assisted to furnish a repast at the camp fire. On the 27th we arrived at a place named 'Gelgel,' situated on the banks of a rapid river, probably that debouching at Port Desire. This was the point of divergence from the northern route to Patagones for any party proceeding to hunt in the western plains. During our stay in Gelgel we hunted in the surrounding country, and on several occasions observed columns of smoke to the south, as if made by a party approaching. These at last appeared nearer, and as no distinct answer was made to our signal fires, scouts were sent out, but returned with no information, one, however, asserting that he had found the

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tracks of many horses, but his known character as an incorrigible liar made his statement valueless. Still everybody became at last convinced that the Northern Indians were at war with the Araucanos, and consequently preparations to fight were commenced. After a watchful night, all fires out, and silence strictly observed, all armed, and mounting their best horses, sallied out. After a while the cause of the whole disturbance turned out to be Arica, who had wandered for eleven days on foot, following our track, subsisting on birds' eggs, and narrowly escaping the pumas, though he had been more than once attacked by them in broad daylight, and had killed one with his knife, his story being vouched for by the boots he had contrived to manufacture out of his deceased enemy's skin. He looked worn and haggard, his feet were sore, and he told me that another night would have finished him. The Indians, who—owing to his desertion and subsequent pursuit of us—had been kept on the alert all night, without fire, and prohibited from conversing, were naturally indignant, and wanted to kill him. But Casimiro and Orkeke interceded for him, and he was brought back to the toldos behind another horseman. Casimiro, *apropos* of these signal fires, related to me a curious story, as follows. 'Many years ago, when I was quite young, I was travelling a few leagues to the northward, under my mother's charge. The party encamped near a large lagoon not far from the Sengel river, and were occupied in hunting in the neighbourhood. On several days in succession smoke was observed in different directions, which approached nearer and nearer each time. Being naturally supposed to be caused by the Indians, it was answered, and scouts were at last sent to ascertain the cause, as no messengers appeared. They returned, however, stating that they could discover nothing. At the end of four days an Indian, tall, gaunt, and emaciated, mounted on a very thin *mule*, arrived in the camp, and asked for a chief whose name was unknown. The stranger was taken, as is customary, to the chief's toldo, and his mule turned loose; but,

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[136] thickness of the wood they escaped. Some of the Indians
137 took the opportunity to cut fresh poles for the toldos. The sight of woods and trees was so refreshing that I spent several days consecutively among them, very often alone, or with one companion. Nobody, except a sailor after months on the sea, can imagine the pleasure of wandering under trees to one who had passed so long a time in the barren and monotonous plains. The weather, however, still continued wet and inclement. On the 5th of December,
202 some of us wandering on the heights above, made out smoke to the N.E., and Campan went off at speed on horseback to reconnoitre. He returned towards nightfall very drunk, and riding straight to our toldo, proclaimed that El Sourdo, the Indian left behind in Santa Cruz, had arrived at a place close to us, bringing grog in two small barrels, and letters for me: when he had delivered his news, he, with some difficulty, dismounted without coming on his head; then produced a bottle half full of rum from under his mantle, which he dispensed to the attendant company.

574 Our toldo was soon crowded, and it was proposed that on the following day we should march and meet the visitor, all being eager for a drink. Accordingly, on the morrow we started, in a storm of sleet and rain, and prepared to hunt *en route*. While hunting, just after Jackechan and myself had killed an ostrich, the former perceived a single toldo, which he knew must be El Sourdo's, so we galloped towards it, accompanied by two other Indians, and were received with open arms by El Sourdo and his two wives,
574 Jackechan being a very old friend. We were made to sit
273 down, and the olla, or boiling-pot, was brought out by the two wives, who acted as Hebes by producing the rum, with which our host filled the pot, and dispensed the liquor in a pannikin. One of the wives then produced my letters, which proved to be from Mr. Clarke and Don Luiz P. B., the schooner having arrived on October 5, all safe. El Sourdo then gave me all the news verbatim—how a fight had taken

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markable. When the disturbances and fighting were going on they rarely ate anything: also when travelling as 'chasquis,' or messengers, they will not unfrequently go for two and even three days without tasting food. In our expedition into the Cordillera we remained over forty-eight hours without food except wild fruit, and, although I at first suffered from hunger, my companions did not appear to be in any way inconvenienced. As a Chilian deserter remarked on one occasion, it was all very well for them to go on without eating; 'but we can't—we've not so much fat.' Their strength of arm is very great, and the distance to which they can throw the ostrich bola is truly astonishing: thus I have seen Crimè and some others ball an ostrich over seventy yards distant. When cutting wood in the Cordillera with Hinchel, a Chilian deserter and myself had cut a tree through, and, having fastened a lazo to the top branch, were endeavouring to drag it down, but its branches became entangled in another tree, and we could not stir it. Hinchel, seeing our difficulty, came up, and with one well-directed, vigorous tug cleared it from the branches and brought it to the ground.

Mr. Clarke also informed me that when he was ill with fever, and had to be removed from the Almacen to the lower house on the island, on account of the noise made by the drunken Indians, Wáki mounted, and, taking him in his arms, rode down seemingly unencumbered by the burden. Their faces, of course, vary in expression, but are ordinarily bright and good-humoured, though when in the settlement they assume a sober, and even sullen, demeanour. Wáki and Cayuke, two friends of mine, are particularly present to my recollection as having always had a smile on their faces. Their ever-ready laughter displays universally good teeth, which they keep white and clean by chewing 'maki,' a gum which exudes from the incense bush, and is carefully gathered by the women and children. It has a rather pleasant taste, and is a most excellent dentifrice, worthy to rival Odonto or Floriline, and it is used simply as

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621 words, 'I die as I have lived—no cacique orders me,' aptly
622 express the prevalent feeling on this subject. Nevertheless, all 'parties,' however small, are, when travelling, under the command of a cacique or 'gownok,' who is sometimes also designated by the more endearing epithet of 'yank,' or father; but his influence is very frequently confined to ordering the march and chase. Some of the chiefs are hereditary, but it is not invariably the rule; and amongst the northern Indians there are many petty chiefs, who are men that, having become possessed of a few mares and horses, assume the title of cacique. Great etiquette is ob-
[576] served between them; one chief being prohibited by custom from entering the toldo of another unless presents have previously been interchanged. Another curious point of
[606] etiquette is that a man is not allowed to look towards his father-in-law when in conversation with him; this is, however, not confined to the aristocracy, but also applies to the common herd. When two parties of Indians are approaching
● 202 one another, and sufficiently near to distinguish the smoke
576 of the hunting-fires, a signal-fire is lighted, and a chasqui—called by the Tehuelches coëto—generally some relative of the chiefs, is despatched from either side. On meeting they repair to the camp of the most powerful, and, on arriving near, more horsemen sally out and escort them to the toldo of the chief. On arrival the new comer dismounts, his horses and gear are taken charge of, and he is shown, with great formality, to a seat, were he patiently remains, sometimes for an hour, answering, with grave face, all questions; and then delivers any message he may be entrusted with. Although he may be wearied, tired, and hungry, he never moves until the formalities are concluded; he is then provided with the best food and accommodation his host is possessed of.

181 It is to be hoped that the narrated actual life in the toldos will have enabled the reader to form an idea of the character of the Tehuelches more favourable than that which—except by the missionaries, Messrs. Hunziker and

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probably Nahuel-huapi. The pasture in the immediate vicinity of the camp was scanty, having apparently been recently burned, but the soil was of a rich alluvial description. In the chase the most remarkable thing observed was the abundance of armadilloes, one hunter frequently bringing in two or three. Fish also were abundant in the river, and averaged a larger size than those previously caught. [33] [36]

On February 18th smoke was observed to the northward, not far distant, and towards evening a chasqui arrived, bringing with him a couple of bottles of liquor for Quintuhual, as well as news that things were going on well amongst Foyel's people; and on the 21st we again marched over a high plateau broken by numerous irregular ravines which appeared to have been swept by an inundation. High isolated cliffs stood up as though the waters had washed round them and swept away the intervening soil, leaving their water-worn faces marked with the indelible record of the floods, as plainly as the torn and blasted rocks in the southern districts bore the traces of volcanic fires. At last a more unbroken plain terminated suddenly in a shelving descent of 300 to 400 feet, the wall of a chasm covered with grass and shrubs interspersed with scattered boulders, down which we made our way, encamping near the base, where a beautiful spring gushed from the side. The bottom of the cañon, which was nearly half a mile in width, contained a watercourse, the bed of which was dry at this season, except a few pools of stagnant water unsuitable for drinking.

It was intended to despatch messengers from this place, which was called Cushamen, to Foyel, and also Chocoque, the chief of Las Manzanas, warning him of our near approach; and accordingly, after our arrival in camp, I wrote a letter to the said chieftain at the dictation of Casimiro, which in well-rounded periods and with much complimentary verbiage explained the fact and reasons of our having united all the Indians and inviting their co-operation. 202

The following morning, after the letter had been read and

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202 explained to the assembled caciques, the two messengers (sons of caciques) appeared with two horses each, and after receiving some verbal injunctions, started on their journey, amidst the howlings of a few old women and a blast from the
000 cornet. The remainder of us, who had mounted, to add to the pomp and ceremony of the occasion, went out hunting, some following the ravine in an easterly direction, which, penetrating high pampas, opened into a plain containing a lagoon fed by the waters of the brook, whilst others encircled the high pampas above. Hinchel, whom I accompanied on
136 this occasion, pointed out to me several small holes with little mounds of earth and rubbish at the mouth, which he asserted to be the abodes of snakes, but no occupants were visible outside. He described the snakes as dark in colour, about two feet six inches long, and perfectly harmless,
[262] adding that they would be good to eat, which facts were subsequently corroborated by Casimiro.

231 One of the troubles of pampa life is occasionally losing one's horses, as was my case in this place, and I spent one entire day in search before I recovered them, as they had strayed in company with a troop of mares far up the valley, which here divided into two branches, opening into watered grassy plains extending to the Cordillera. As there were horse tracks up both valleys, according to the usual law of contrariety I took the wrong one at first and had a long gallop for nothing. At any time it is troublesome to have to look through about two thousand horses all unmarked, and many of the same colour, and perhaps resembling those belonging to the perplexed searcher. An Indian, however,
[151] with his natural quickness of sight, will distinguish his own horses at a great distance amongst a hundred others. It has been already said that in this roving life all must look after their own horses, for Indians do not understand another person doing it for them, unless he be a son or relation, and in all cases when preparing for the march every one is expected to find and bring up his own.

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648 under cover of night, had been wrecked in the rapids at the bend, about a mile above the ford which we had recently crossed: he then took refuge among these Indians, by whom he was hospitably received, and subsequently returned to Valdivia across the mountains, being unable to proceed to Patagones. The old Indian entertained a most friendly feeling for Mr. Cox, whom he had known well, as he had remained several days in his toldo.

After talking some time about this, food was served, and he then proceeded to ask my opinion as to the treatment the Indians experienced from what he called the Spaniards, stating that the Chilians were encroaching on one side and the Argentines on the other, by which means the Indians must eventually be driven off the face of the earth, or else fight for their existence.

650 After some more conversation I returned to our fireside, accompanied by a half-bred nephew of Inacayal, who had left Patagones some eight months previously, having been 'wanted' by the Juez de Paz on account of his having deserted from the army, and having further, in a quarrel, either killed or wounded a Frenchman. He was anxious to induce me to use my influence with Casimiro to allow him to join us, which I did not do for the best of reasons, viz., that he appeared to be a great scoundrel, but I volunteered to take a message to some of his friends in Patagones.

[202] About midnight, bugle calls on the opposite side of the river indicated the approach of the rest of the party, who arrived next day, but Casimiro was in the bad temper customary with him after a debauch, and steadily refused to proceed and take advantage of the fine weather; so another day was spent in loitering about by the side of the river and eating a great deal of beef.

My first cousins, who were also nephews of the old man who had formerly been acquainted with Mr. Cox, started in company with him to procure some apples and pihuenes, promising me plenty when they returned. Meanwhile I made

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114 dered observation and record, in addition to hunting and the usual toils of marching, impossible. It was the more needful for me to endeavour to keep up, as all were more or less ill, and becoming increasingly gloomy and dispirited. To
783 add to the troubles which weighed down the Indians' spirits at this place, the doctor's horse fell while descending a precipitous rocky hill. The unfortunate physician was stunned, and very nearly crushed to death by the horse falling on him; great grief was universally expressed at this catastrophe, as no one was left to cure the invalids and contend with the malignant Gualichu, who, it was natural for the Indians to imagine, had laid a trap for his opponent, and upset the medicine man's stool in order to have the field clear for himself.

136 We encamped in a sort of morass, by the side of the hills overlooking the plain, and were woke at daylight by the chattering of a flock of blue and orange parroquets; these birds, which brought back old pleasant associations of the banks of the Parana, and almost seemed to be harbingers of civilised life, were numerous in this locality, though they were the first of the species that I had observed in the country.

202 The distant signal smoke was considered to indicate the presence of Jacksonian and the Pampa Indians under Tres-feros, and all were in spirits at the prospect of obtaining news, and perhaps luxuries in the shape of flour, yerba, &c., from Patagones. The order was accordingly given to march, and a large answering signal fire kindled in some dry pasture bordering the hill side, a messenger being at the same time despatched to ascertain the news. After a rather long
133 march over a barren plain strewn with angular masses of shale-stone and projecting rocks resembling skeletons, we arrived at a dreary encampment, sheltered under a bank, from which a spring gushed out, forming a refreshing rivulet.

087 The writing of my page had compelled me to enjoy the pleasure of driving my own cattle, following the track in

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200 be peaceable at Paingeum, and a rumour was current that Commandante Murga was about to give up his governorship. Casimiro, on receiving all this intelligence, immediately wished a despatch to be indited, although I pointed out to him that it would be better to wait until we had arrived at a nearer point; he was so urgent that on the following morning I composed an elaborate letter, detailing the union of the tribes, the precautions taken for protecting Paingeum, and requesting a hundred mares for Casimiro and his people: when finished it was carefully wrapped up and stowed away in my baggage till wanted.

202 The talk then naturally turned on the subject of the choice of messengers to be despatched to Paingeum on our arrival at Mercedes. It had been previously arranged that I should be sent fully commissioned, as being better able to represent to the authorities what had been resolved on, as well as to impress upon them the immediate requirements of the Indians, and several others now volunteered to accompany me, and got quite merry at the thoughts of a drink. But we were still three marches distant from Mercedes. The following
193 day we were again en route, traversing a succession of plains with rocky ridges cropping up at intervals, until we at length reached a grassy valley enclosed by steep walls of rocks sixty feet high; gravely perched on the summits of
[196] which several state-coloured Chilian eagles were visible, their occupation being to prevent the excessive multiplication of little curlew. On the hill sides bordering this valley, our old friend the incense bush, which had for many marches back been very scarce, grew in luxuriant profusion. At this
[197] season it was covered with berries which, though unedible, are used by the Indians mixed up with water as a drink; this infusion has a very sweet taste, but I should think must be very unwholesome. On arriving at the encamp-
194 ment, at the head of the valley, near some pools of standing water, we were apprised, by the lugubrious sounds of the women's monotonous chants, that the number of the children

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He narrated how he himself had occupied twelve days in crossing it, and had been obliged to abandon a horse and the saddle and gear of his remaining steed, and with difficulty, nearly starved, on foot, and driving his almost worn-out horse before him, had made his way to a station.

At the same time a young Indian started to cross the desert, but lost his way, and, quoth the cacique impressively, 'His bones are there now.'

Our statement, that the chañar or white thorns grew higher than the horses' heads and tore the unlucky riders' ponchos to pieces as they forced their way through them, my own after-experience fully verified. I, however, adhered firmly to my original intention of going, as agreed to by him, and conveying with my own hand the letter I had written: and it was finally settled that Mota, Nacho, and I should, on arriving at Maquinchao, start on our journey as cheapein. Casimiro's real motive for dissuading me was distrust, as we had on two or three occasions disagreed, and once nearly come to blows; he was therefore afraid that I should, on arriving at Fuiaguano, work against his interests and give him a bad character. Mota, who had taken a great fancy to me, volunteered for the purpose of keeping an eye on Nacho, who was my 'bête noire,' and not to be trusted.

These arrangements having been brought to a satisfactory conclusion, we proceeded to the table of a friend and assisted at the ceremony performed by the doctor of curing a sick child, more especially concerning the part of painting with red ochre, killing and eating a white mare.

On this occasion the parents formally invited the principal chiefs and their relations and friends, and the ceremony commenced as follows. All the men were either sitting or standing in a circle, in the centre of which sat the mother holding her infant in her arms. The doctor then came in, and under his direction the mother plastered the infant from head to foot with white clay, the wizard meanwhile mutter-

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622 At the risk of repetition, it must be said this man was the best Tehuelche, excepting perhaps Wáki, I ever had anything to do with; he was frank, honest, generous, sober, and in every way fit for a chief; a ready and skilled workman in all Indian trades, from breaking a colt to constructing a saddle or silver necklace; his only vice being gambling, but for which last habit he would have been the richest and most powerful chief, as he was universally respected.

[431] Orkeke also sent for me, and put into my hand a packet of tobacco for the journey, which he assured me would be long, tedious, and dangerous. I promised to ask particularly for his ration, and if the Government would not grant it, to make him a present myself. He wished me to return, but I pointed out to him that for various reasons it would be better not, so we parted, agreeing to meet in Patagones.

202 It may be as well to mention that if the post of chasqui, or herald, as he may be styled, be an honourable one, for which as a rule only the near relatives of chiefs are employed, the duties are sufficiently hard. The chasqui is expected to ride like 'young Lochinvar,' as fast and as far each day as the horse will carry him; he must not turn aside or halt even for the purpose of hunting, and unless an ostrich or other game cross his path may have to go without supper after his day's fifty or sixty miles' journey, while his bed and bedding are the ground and mantle. Of course endurance, sobriety, and reliable steadiness of purpose are essential qualifications, especially if the distance to be travelled over be great. And Nacho had always approved himself an excellent chasqui, and was an unerring guide even across the trackless travesia.

When the chasqui falls in with other Indians on the march, or an encampment, he is ceremoniously received and honourably entertained, and it is usually expected that in case of need he will be supplied with fresh horses to prosecute his mission.

The following morning at daylight another consultation

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took place, and the letter had to be again produced, and another postscriptum added. I then took down in my note-book the immediate requirements of Casimiro and other friends, which, according to agreement, were to be sent back by Meña and Nacho, myself remaining in the settlement until the arrival of Casimiro, when we were to proceed together to Buenos Ayres either by land, *viá* Bahia Blanca, or by steamer.

At about eight o'clock, when the rime of the frost was just cleared off the grass, we, after bidding adieu to all friends, caught our horses and started. I took with me only my suit of clothes in a bag, and the letters. Each of the party was provided with a piece of meat from the guanaco I had slain the previous day by way of provision, and with two horses apiece we were at length *en route*, the old women chanting melodiously to keep the devil out of our way. My page affected great distress at my departure, but as he had my remaining horses to take charge of, and a legacy of a mantle I had no particular use for, having worn it almost without interruption since leaving Santa Cruz, he was, in all probability, delighted to see, as he thought, the last of me as we disappeared over the ridge.

We travelled slowly for the first half hour, and had just released our spare horses from the lazos, which hitherto had restrained them from rejoining their fellows, when we heard a shout behind us, and an Indian appeared driving a troop of horses. He was from the encampment, and being a Pampa was *en route* to join his tribe, whom he expected to meet somewhere about Valchita, five days' journey on, and from whom we were to get fresh horses wherewith to cross the travesia to the settlements. This addition to our party was unexpected, but we considered the more the merrier, and three at any rate is an awkward number to travel sociably together. Putting our horses to a hand canter, we now regularly started, leaving care behind, and looking forward to bread, coffee, and other long-untasted good things. We

484 as before, but if he says nothing, then all know that for the while they are to remain in that place. Their camp site is usually in the area to which they know that the game has moved. When the chief sees that meat is running low he gives orders at sundown, in the same manner as when ordering a move to a new camp site, that the horses are to be brought in at some specified time on the following day. Once this has been done he harangues them once more, this time on horseback, and assigns the hunting stations and all else which each group of hunters is to [462] do. Some women go with them to load the game, the men being unwilling to do even this chore. The tents are left standing and in them [512] the remaining women, children, and disabled Indians wait. At sundown 622 they return to their tents once more. The chief's authority is limited to these few activities only, and he never for any crime punishes his people, although in the aforementioned matters in which obedience is required it is never found that they do not fulfill his orders faithfully. When 721 623 he wants to wage war on his neighbors, or on some other group which may have insulted their honor, this can only be carried into effect with the approval of his chief subordinates, to which effect they meet together in the chief's tent. The latter mulls over and explains the wrongs which have been done, the way in which they can be avenged, forces, ease and difficulties entailed in the waging of the war. The members of the council confer about the matter and either approve or reject the proposal of the chief, who does not take offense if he is overruled. Usually the chief's bid for war is approved and the council merely discusses ways and means of waging it, and the time of its commencing. This discussion 721 203 often lasts some days. Once they are agreed on the matter of beginning hostilities the chief, on three successive nights, shouts the news in a loud voice from his tent so as to inform his people of the declaration of war, the time which has been set for its [72] commencement, the manner in which it is to be conducted, who are the enemies, the cause of the war, and they are warned to be wary and prepared.

721 One of the principle causes for the declaration of war is the fol- 423 lowing: Each chief's territory has fixed boundaries, and no Indian may cross into the territory of a neighbor without obtaining permission from 484 the latter to do so. The Indian who wishes to obtain such permission ● [202] must make three smoke signals, and until he is answered by three other smoke signals he may not approach the encampment. Once he has been answered he must give an account of himself to the chief in whose territory he is, telling his reasons for coming, be it only because he is passing through or because he wishes to take up residence there. If the chief so

desires he gives his permission, and if not, he orders him to leave his territory and dominions immediately. If the Indian is going as ambassador for his own chief or for some other group of Indians, either to ask permission to pass through the territory or to trade or to pay a call, he is told by the chief the time, the place of entry, the road to be followed in order to continue on their way or the land they are to occupy in order to do their trading. After all of this, the three smoke signals must be made again and once these are answered by the Indians whose territory they wish to enter, they all come; at about one league from the encampment the men come to a halt, the women go forward with the children, put up their tents in the spot which has been assigned to them and, all being in readiness, the men go forward and join the women. No one comes out to receive the newcomers, each group being in sight of the others for quite a long period until the chief or some other of the visitors goes to pay his respects to the host chief, who receives him in his tent in company of his principal lieutenants all of whom gather to welcome the stranger. This call often lasts a whole day since, as each speaks without being interrupted by anyone else, if the visitor brings much news and wishes also to learn all about the things of note in the territory, the speech of each individual present is liable to last two or three hours and even more as they also repeat certain words and phrases many times over. He who is listening, together with all who surround him, pays strict attention to what is said, saying with some frequency "ɛ," "ɛ," which means yes, yes, and with no other word do they interrupt the speaker. At these meetings alliances are made, general feelings of friendliness are exchanged and other contracts, pacts and agreements are concluded, in all of which the chiefs have absolute authority. When the formalities here described are not observed prior to entering the territory or camp of some other group, then the action is considered a sign of bad faith and a general alarm is sounded.

They also declare war on each other often for horse stealing, and as a result the vanquished are deprived of their horses, the young women and children are made captives and the old women together with the able-bodied men are given no quarter, unless they save themselves by escaping from their pursuers. [73]

The chief is under the obligation of protecting and aiding the Indians in his territory when they are in need, and so that chief is most popular and esteemed by his people who best is able to succor them, is most openhanded, and intelligent in the hunt. He who is lacking in these qualities is deserted by his followers in favor of one who possesses them, and is thus left only with his relatives and open to continual